necessary condition both of its infinity of being and
its infinity of power of being; it can be infinitely
all things because it is no thing in particular and
exceeds any definable totality. It is this essential
indeterminability of the Absolute that translates
itself into our consciousness through the funda-
mental negating positives of our spiritual
experience, the immobile immutable Self, the
Nirguna Brahman, the Eternal without qualities,
the pure featureless One Existence, the Impersonal,
the Silence void of activities, the Non-being, the
Ineffable and the Unknowable. **On** the other side
it is the essence and source of all determinations,
and this dynamic essentiality manifests to us
through the fundamental affirming positives in
which the Absolute equally meets us; for it is the
Self that becomes all things, the Saguna Brahman,
the Eternal with infinite qualities, the One who
is the Many, the infinite Person who is the source
• and foundation of all persons and personalities, the
Lord of creation, the Word, the Master of all works
. and action; it is that which being known all is
known: these affirmatives correspond to those
negatives. For it is not possible in a supramental

•cognition to split asunder the two sides of the
•One Existence,—even to speak of them as sides
is excessive, for they are in each other, their
•co-existence or one-existence is eternal and their
powers sustaining each other found the self-
manifestation of the Infinite.

But neither is the separate cognition of them